

RECORD OF THE 83RD

In issuing its "box score" on the fate of the President's program on Capitol Hill, the White House suggested the criterion by which it would like to see the legislative record of the 83rd Congress judged. To those who believe that the President presented to Congress last January a dynamic, forward-looking program, no other criterion is needed. Such fans were satisfied to learn that, when Congress quit on Aug. 20, after a session of 227 days, the President had scored 53 hits against only 11 strikeouts. In any league, as the President said in his nation-wide telecast on Aug. 23, that "was pretty good going."

It certainly was, though the more judicious among his fans may feel that the White House system of scoring was somewhat arbitrary. While applauding the President's distinction between singles and home runs, they may wish that someone had reminded him about the sacrifice fly. That's the kind of play that scores a run but costs the team at bat an out. Remembering the occasions—housing, taxes, appropriation and anti-subversion bills—when the Administration had to compromise with Congress, these fans wonder whether some of the hits might not more correctly have been scored as sacrifice flies.

History, however, will not judge the 83rd Congress by the Administration's yardstick. Rather will it seek to know whether Congress enacted laws that contributed to domestic well-being and international peace and security. On the basis of this larger criterion there exist differences of opinion which only time can definitively resolve. This much, though, seems fairly certain even now. House Speaker Martin's estimate ("it has been an historic session of Congress") is just as wrong as Minority Leader Sam Rayburn's characterization of the record as "dismal."

On the plus side, put down the St. Lawrence Seaway, the defeat of the Bricker amendment, the passage of a liberalized and expanded Social Security Act. These were major achievements. Some would add, with important reservations, the omnibus tax bill, the atomic energy bill, the shift to flexible farm price supports and the anti-subversion bills. Prominent on the minus side were the failures to act on labor legislation and on reform of the McCarran-Walter Immigration Act, the refusal to liberalize tariffs and to vote a solid public housing program, the niggardly approach to health legislation. Many would criticize the tight-fisted defense and foreign-aid appropriations, especially the decision to reduce drastically the U. S. contribution to the U. N. technical assistance program. To this might well be added the refusal of statehood to Alaska and Hawaii, as well as the laxity in writing rules of fair play for congressional committees.

Off to a slow start, the 83rd made a fast finish. Though the Senate was forced to give an abnormally long time to the Bricker amendment and the atomic-energy bill, and both Houses were distracted by the Army-McCarthy affair, this was no "do-nothing" Congress.

CURRENT COMMENT

OASI amendments

Just before the curtain rang down on the last day of the 83rd Congress, 10 million more Americans were brought under the protection of the Old Age and Survivors Insurance system. This extended coverage, together with increased benefits and taxes voted by Congress, gave President Eisenhower practically everything he had asked for. More than 6.5 million persons now on the rolls will have their benefits increased by an average of \$6 a month beginning Sept. 1. Taxable income was extended from \$3,600 to \$4,200. Neither of these changes met any substantial opposition in either the Senate or the House. The main battle centered on the new groups to be made eligible for coverage. Early in the deal the professional organizations of physicians, dentists and lawyers made it clear that they wanted no part of OASI for the members of their professions. In spite of polls that have left considerable doubt as to the real wishes of the rank and file, the professional organizations carried the day. They argued that most of their members are still earning incomes that make them ineligible for security benefits long after the age of 65. The biggest squabble of all came over the self-employed farm owners and operators the President wanted to bring into the system. Many of them were decidedly cool to the proposal. It was not until the last moment that the Senate capitulated to the House in a conference compromise and brought these 3.6 million farm owners and operators under the law. They won't start paying taxes until April of 1956. If, before that time, enough of them raise a rumpus over their inclusion, the 84th Congress may yield and uncover them.

Foreign student census

In *Education for One World*, its recent census-report on foreign students in this country, the Institute of International Education begins by defining a foreign student as a citizen of a country other than the United States who is studying here in an institution of higher education and who plans to return to his home country when his studies are completed. Last September there were 33,833 such students in the United States. They came from 129 nations, dependent areas, trust territories, international administrations and areas ruled by military governments. From Canada, there were 4,475; China, 2,535; India, 1,486; the Philippines, 1,388; Japan,

1,294; Mexico, 1,288; Colombia, 1,207; Germany, 1,037; Iran, 961; Greece, 883. Since Government-sponsored exchange programs have been waning, there were fewer European students last fall than previously. IIE reports that the humanities and engineering each attracted almost 7,000 students; the social sciences claim 5,000; the physical and natural sciences, 4,000; medicine and business administration, 3000 each. In education there are 1,500 and in agriculture 1,400. Fifty-four per cent of our foreign students are undergraduates, but graduate students outnumber undergraduates in two fields, the physical and the social sciences. As for age, most are 20-25, though Latin-Americans have a lower age average, Indians a higher one. Of the 2,821 institutions polled in every State of the union, 1,456 reported that they had foreign students enrolled for the year 1953-1954. Catholic universities doing outstanding work in this important field are Georgetown with 214 foreign students; Fordham, 178; Notre Dame, 140; St. Louis University, 138; Catholic University, 136. The Watchtower Bible School, South Lansing, N. Y., has just as many foreign students as Fordham.

Mitchell's charges

Publication of the documents in the Dixon-Yates case effectively answered the regrettable suggestion of Stephen A. Mitchell, chairman of the National Democratic Committee, that the President's association with Bobby Jones, the golfer, may have had something to do with the contract awarded to this private group. The documents show that the plan to have private industry supply TVA with an equivalent of the power it is furnishing to the atomic energy installation at Paducah, Ky., originated far from the Augusta National golf course in the office of former Director of the Budget Joseph M. Dodge. Negotiations with the Dixon-Yates group—so named from E. H. Dixon, president of Middle South Utilities, and E. A. Yates, chairman of the Southern Company—had been in progress for two months before the President first learned of the details on April 24. So his friendship with Mr. Jones could not have been a factor. The documents do not rebut with similar finality, however, Mr. Mitchell's basic charge that the contract which the President ordered an unwilling majority of the

Atomic Energy Commission to sign shows favoritism to the Dixon-Yates group and is, generally, such a poor one that the whole deal ought to be called off and new bids requested. On Aug. 22 Walter von Tresckow, head of a N. Y. syndicate which competed unsuccessfully for the contract, issued a statement which casts serious doubt on key assertions in the official documents. Until these have been clarified, prudence would seem to suggest that the President suspend this controversial deal.

Unions agree to pay cuts

In the Studebaker wage case, the only surprise to us was the rank-and-file vote on Aug. 5 rejecting a pay cut approved by the officers of UAW Local 5. The facts in the case seemed beyond misunderstanding. In the first seven months of 1953, Studebaker, with 20,000 employes, produced 3.09 per cent of total auto output. With its work force cut in half, and with those employed working from two to four days a week, the company's share of auto output fell to 1.41 per cent during the first seven months of 1954. No financial experts were needed to show that unless the company reversed this trend, it would have to close up shop and dismiss all its workers. To reverse the trend, management had to cut prices to compete with Ford and General Motors. This meant cutting costs and, since wages are 20 to 25 per cent of the cost of an automobile, this meant cutting wages, too. What could be simpler? How the men missed the obvious point is more than we can see. They did not miss it for long, though. A week later, realizing finally that they had voted themselves out of their jobs, they agreed overwhelmingly to take a 34-cent-an-hour wage cut. When a business is in trouble, it ordinarily does not take long for workers as well as employers to see that they sink or swim together. About the time Studebaker workers were relearning this fundamental principle, 1,700 milk drivers in Detroit took voluntary pay cuts ranging from \$6 to \$12 a week. They set one condition: management had to reduce the price of milk to family consumers. When sales are falling, that kind of deal is good for everyone involved.

Policy on Formosa

The ink was hardly dry on the Geneva truce agreement when Chou En-lai, Red China's Premier, broke a long silence on the subject of Formosa by loudly proclaiming that the island must be "liberated." Since then Chinese officials and the Peiping press have kept up a steady barrage of provocative talk about attacking the Chiang Kai-shek stronghold and brooking no interference. Are these loud-sounding Communist boasts meant to distract the Chinese people from their woes? Or has Chou En-lai been trying to smoke out American intentions in regard to Formosa? Perhaps both. He had not long to wait for an answer from Washington. In his press conference on Aug. 17 President Eisenhower remarked that any invasion of Formosa would have to pass through the Seventh Fleet.

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still patrolling Formosan waters. On Aug. 24 Secretary of State Dulles indicated that our interests in Nationalist China also extended to the numerous small islands which dot China's coast. According to Mr. Dulles, U. S. armed forces would be justified in resisting an attack on any one of them still in Chiang Kai-shek's hands. Thus we have drawn a line across which Red China dare not move without provoking a war. Our policy statement may hearten many an Asian left mystified by the attitude we took toward Indo-China. At the height of the crisis there we announced that Vietnam had to be saved at all costs. But the show-down found us standing by and assenting to a truce which handed over about 10 million people to the Communists. We trust that our Formosa policy statement has been well thought out and all the consequences weighed. American prestige cannot afford another setback in Asia.

Floods in China

According to historians of China, a ruler's competence has been traditionally measured by his ability to protect his subjects from the ravages of the country's perennial floods. That the Peiping press has finally been compelled to admit the breakdown of the flood-control system in the Yangtze and Huai valleys is, therefore, a sure indication of the extent of the damage. It must be too great to be kept secret. There have been no accurate accounts of the loss of life and property. Nor are there likely to be any. There have been reports that the devastation has endangered Red China's five-year economic plan, now in its second year. The human tragedy must be colossal, particularly for the millions who have labored with their hands on dams they were told would end for all time the succession of catastrophes which have plagued China from the dawn of her history. Three years ago the Ministry of Water Conservation was telling the people that the Government, having solved the flood problem, was turning its attention to irrigation schemes . . . A charitable gesture on our part such as the one we offered similar flood victims in Eastern Europe a short time ago would no doubt further embarrass China's rulers. It might even be interpreted as an attempt to make political capital out of human misery. Yet the people of China who need help would be little concerned about any embarrassment to their rulers. The most Mao Tse-tung could do is refuse. We would put to the test the new party line of cooperation and peaceful coexistence.

Attlee in Peiping

When asked in Parliament a few weeks ago about the propaganda dangers of his trip to Peiping, Clement Attlee, head of the British Labor party, replied, "I have been subjected to a lot of eyewash in my time and I know it when I see it." The London *Economist* commented drily in its Aug. 7 issue that Mr. Attlee's perspicacity in the past was no excuse for submitting to a propaganda machine "that is hostile to him, to his

party and everything he stands for." That is about as sharp an estimate as is possible of Mr. Attlee, his colleagues and their trip to Red China. As shrewd as he may be in discerning "eyewash," Mr. Attlee must have known that the Chinese Reds would take advantage of his expedition to drive the wedge still deeper into a weakening Anglo-American unity on Asian problems. From the moment of his arrival in China the Red press has been playing up his tour as a demonstration that large segments of the British people do not have the same attitude toward the Peiping regime as the United States. Of course, it may be that Mr. Attlee is about to swallow a bromide for the first time and accept Chou En-lai's propaganda about peaceful coexistence, non-aggression and respect for other countries' territorial integrity. Coexistence is only possible, if at all, where there is a balance of power in the world. Balance of power is only possible if there is a strong Anglo-American alliance. Since it damages the alliance, Mr. Attlee's trip was hardly wise at this time.

Red version of "Church in politics"

Communists affect scandal over what they call the "political" role of the Church behind the Iron Curtain. This criticism would be more impressive to the free world if the Reds took it seriously themselves. In reality, the governments of the people's republics have no objection whatever to the clergy playing a "political" role, provided this is in support of the regime. They expect the priests to preach from the pulpit on the need for greater effort on the collectives and for longer hours in the factories in the interests of the government's plan, even if this requires working on Sundays and holydays. The July 22 celebration of the tenth anniversary of the present regime in Poland conformed to this pattern. The September *News From Behind the Iron Curtain* reports that in order to bolster the propaganda effort on this occasion the Communists sought the active participation of the whole Polish clergy. Pro-regime organs published "canned" sermons on political themes to be preached on the Sunday preceding the celebration. These praised the present regime, while employing many terms and expressions from the Communist vocabulary. Although it was alleged that the "Polish Episcopate" was behind this program, the only indication of this was a short note published by some pro-regime organs and signed with the name of the Secretary of the Episcopate, Bishop Sygmunt Choromanski. This prelate stated that sermons on that Sunday should deal with "Love of Country." We do not know what propaganda effect such sermons had, if any were preached. Abroad, the free world learned anew how hypocritical are Red charges about the "Church in politics."

Malthus and the FAO

In the simple Malthusian formula, population grows faster than food supply. Men tend to increase on the double at a 2, 4, 8, 16 rate, while food plods along at a tortoise pace of 2, 3, 4, 5. That was the way Mal-

thus figured it out in 1798. But many of his followers have found that population and food resources don't always run according to prediction. Last year the professional dopesters were wrong again. According to the most optimistic report it has ever published, the UN Food and Agriculture Organization announced in its annual statement for 1953-54 that all the food-short regions of the world, with the exception of Latin America, saw their growth in food supply outstrip their growth in population. The biggest gains centered in Western Europe and the Middle East. The margin was slim in the Far East and Oceania. Despite these gains, the population-food problem is still grave and still unsolved. Over half of the world's people are still woefully underfed. But the FAO report does blunt the edge of the current Neo-Malthusian pessimism, which argues for a world population sharply tailored to fit a food supply diagnosed to be in perpetual arrears of population growth.

De Gasperi's claim to fame

When the heartbroken Italian people on Aug. 23 buried Alcide de Gasperi in the Basilica of St. Lawrence Outside the Walls, they laid to rest perhaps the greatest statesman of our times. The Belgian Foreign Minister, Paul-Henri Spaak, a Socialist, spoke for many when he said that De Gasperi was "the most intelligent, the most skilful, most honest and most courageous statesman of these days." In a warm and gracious note to Mrs. De Gasperi, President and Mrs. Eisenhower referred to the world's debt to her husband for "his defense of civilization, his devotion to democracy and his dedication to the cause of European integration." These titles to fame were, no doubt, some of the reasons why uncounted numbers of the Italian people turned out in pouring rain to catch a glimpse of his coffin as it was carried by rail from Trent to Rome. But these were not the reasons why so many of them broke down and cried. They cried, not because they had lost the man who restored their defeated nation, who checked the Communist threat to their liberties, who strove to make social justice a reality among them. They cried rather because they had lost a thoroughly good man, a man of integrity, a political leader whom they could trust completely and love. In his 1944 Christmas message, the Holy Father said that, to be effective, democracy needed a "group of select men, spiritually eminent and of strong character"—

... men chosen for their solid Christian convictions, straight and steady judgment, with a sense of the practical and equitable, true to themselves in all circumstances; men of clear and sound principles, with sound and clear proposals to make; men, above all, capable, in virtue of the authority that emanates from their untarnished consciences and radiates widely from them, to be leaders and heads...

Such a man was De Gasperi, a great credit to his country and to the church. For that reason above all others his place in history is secure.

COMMUNIST CONTROL ACT

The "Communist Control Act of 1954," hurriedly passed by Congress on Aug. 19, has two main effects.

It "outlaws" the U. S. Communist party in the sense of depriving it ("or any successors . . . regardless of name") of

any of the rights, privileges and immunities attendant upon legal bodies created under the jurisdiction of the laws of the United States or any political jurisdiction thereof.

The CCA preserves the Internal Security Act of 1950, the McCarran Act. The new law explicitly designates the CP as a "Communist-action" organization subject to the requirements of registration, etc., and to the penalties of the McCarran Act. (The CP is now contesting before a Federal Court of Appeals its designation as a "Communist-action" organization by the Subversive Activities Control Board under the McCarran Act. Congress has moved in and, by a legislative finding of fact, precluded the judicial determination of the question. This legislative finding of fact, however, is itself subject to judicial review.)

Membership in the CP has not become illegal in the sense of being a punishable crime. But the party has been effectively dismantled as a political organization since it no longer has any right to appear on the ballot in any State. It has been stripped of all its legal rights as a corporation. If the CP itself does not register, individual members must.

The other main purpose of the CCA is to render ineligible as a labor union under the Taft-Hartley Act any labor organization found by the SACB to be "a Communist-action organization, a Communist-front organization, or a Communist-infiltrated organization." This is much stronger than the ineffective non-Communist affidavit required of union officials under T-H. It applies to businesses as well as unions.

No doubt the principal legal issues which will arise under CCA will deal with the criteria for determining "membership or participation in the Communist party." The sections of the law "outlawing" the party were put together hastily, as a Democratic strategy, of doubtful wisdom, to steal the over-politicized Red issue from the Republicans. Even if some of the criteria are declared too sweeping, however, the rest of the act can stand. A lot will depend on the prudence with which the administration and adjudication of the act are managed.

One argument against the law—that it contravenes our traditional liberties by banning a political party—is nominalistic. The CP has only masqueraded as a political party, and with decreasing success, at that. Its methods are only partly democratic, whereas its aims are wholly totalitarian. Overground it mimics a political party; underground it is an international revolutionary conspiracy, employing espionage and sabotage. Its successes as a conspiracy have disqualified it as a political party. Not only behind the Iron Curtain but here at home, the evidence of its "combat" nature is conclusive.

R. C. H.

WASHINGTON FRONT

A facet of the Congress' session just ended which seemed little noticed was the fact that young men, who are supposed in the U. S. Senate mostly to be listening to their elders, were the ones chiefly getting things done and making the news in the final days. Nearly always it is the seniors of any Congress who get the attention. The public always knows the names of the Borahs and Vandenberg and Tafts, but it takes a decade for most men to become known and others never are heard of at all.

It was Tennessee's Sen. Albert Gore and Oklahoma's Mike Monroney who led the successful fight to force liberalizing changes in the bill laying the groundwork for future private use of atomic energy. It was Montana's very able Sen. Mike Mansfield who had much to do with changes in foreign-aid policy. It was Minnesota's Sen. Hubert Humphrey who came up with the proposal to outlaw the Communist party. Though this may have been aimed chiefly at side-tracking the Administration bill to strike at Communist-slanted unions, it topped everything else on Capitol Hill for several days.

Over the whole session, many young men played an important role. Texas' Sen. Lyndon Johnson, unusually young to be a party leader in the Senate, often showed his clear understanding of the truth that good politics, like diplomacy, is the art of the possible. Massachusetts' young Sen. John F. Kennedy demonstrated a number of times, especially in consideration of problems facing the United States overseas, a freshman's real ability. It was hard for anyone to come out of the long Army-McCarthy hearings looking good, but young Sen. Henry M. Jackson of Washington managed about as well as any. This list is not all-inclusive; there were other young Senators who performed well.

At the other side of the Capitol, the very size of the House, and the long years required to reach a chairmanship or other place of influence, make it difficult for any new man to achieve early distinction. Yet the House often is the training ground for the other chamber, as in the case of Lyndon Johnson, Gore, Kennedy, Mansfield and many others.

It is an interesting fact that most of the younger Senators are on the Democratic side, as is the case with all of those named. Of the Republicans only two younger members, Majority Leader William F. Knowland of California and Sen. Charles Potter of Michigan, cut any figure in this last session. Older Republicans had the chairmanships and the power but young Democrats often had the imagination and maneuvering ability in floor fighting. The GOP could stand to redress the balance a little come November.

CHARLES LUCEY

UNDERSCORINGS

The annual Labor Day Mass in Gary, Ind., will this year be an evening Mass: 7:00 P.M. in Sacred Heart Church. Rev. Karl Hubble, dean of discipline at Sacred Heart Seminary, Detroit, will preach . . . Fr. Masse, industrial-relations editor of *AMERICA* will preach in Kansas City, Mo., at a Labor Day Mass celebrated by Archbishop Edwin V. O'Hara. On the previous day, Sunday, Sept. 5, Fr. Masse will be heard in the first of four radio talks for the weekly "Christian in Action" series sponsored by the National Council of Catholic Men. The program is carried by 58 ABC stations at 11:35-12 noon EDT, and by a number of other stations at varying times.

► Pope Pius XII has named Msgr. Jerome D. Hannan, vice rector of the Catholic University of America, to be Bishop of Scranton, Pa., in succession to the late Bishop William J. Hafey, who died May 12. Bishop-elect Hannan's appointment was announced by the Apostolic Delegation on Aug. 25. He had been teaching canon law at Catholic University since 1940 and became vice rector in 1952. He is the author of *The Canon Law of Wills* (1934) and *Chancery Cases* (1941), as well as a number of textbooks.

► The 1954 Cardinal Newman Award of the Newman Club Federation will be conferred upon Dr. Jerome G. Kerwin, professor of political science at the University of Chicago, on Sept. 4 at the federation's 40th annual convention in Detroit. Dr. Kerwin, chairman 1944-53 of the Chicago Institute for Religious and Social Studies, is a member of the Catholic Association for International Peace and the Catholic Commission on Intellectual and Cultural Affairs. He is also the author of several books.

► American Catholics have contributed 71 per cent of all mission funds available to Pope Pius XII, according to Bishop Fulton J. Sheen, national director of Pontifical Mission Aid Societies, in an address to the fifth annual meeting of Mission Sending Societies at Notre Dame, Ind., Aug. 24. The extent of the Church's work for people of pagan lands exceeds that of "the Red Cross or any organization." Some 100,000 missionaries in 55 countries operate 55,000 schools, 1,350 hospitals and 1,300 orphanages.

► At Dallas, Texas, Aug. 19, died Most Rev. Joseph Patrick Lynch, 81, for 43 years Bishop of Dallas-Fort Worth. He was senior member of the U. S. hierarchy in terms of years of service. He is succeeded by his Coadjutor, Most Rev. Thomas K. Gorman, who had been Bishop of Reno, Nev., 1931-1952 before being transferred to Dallas-Fort Worth . . . At Albany, N. Y., Aug. 20 died Charles J. Tobin, counsel to the Diocese of Albany since 1910 and counsel and secretary to the N. Y. State Catholic Welfare Committee since 1920.

C. K.

Christian faith: divine—Catholic—human

The decision of delegates attending the Evanston Assembly of the World Council of Churches to hold five separate communion services offers an occasion to discuss the meaning of the term "faith" as applied to the Christian religion. This decision, ruling out a compromise common service participated in by communicants taking all possible views of the meaning of the rite, attests to the sincerity of those who made it. But it also shows the inevitable doctrinal disunity of non-Catholic Christendom.

Catholics, of course, practise a variety of devotions. But the Church knows exactly what it is doing in every case. The faithful have no excuse for confusing sacramentals with sacraments, or pious practices with commanded conduct. They always know—or should know—what divine sanction any given rite has. Their religion is to them a matter of certainty, as real as the breath they draw.

This is because of the meaning Catholics attach to the term religious "faith." The pithiest expression a Catholic has for all he believes is simply "the faith"—in the singular. This says everything. It means the "hard core" of religious truths, with all their implications, which he accepts as true for a unique reason: Almighty God has revealed them to mankind to be accepted as His divine truth.

They are the truths God has made known for the purpose of requiring their acceptance as the foundation of the religious duties of mankind. They tell us all that God requires us to believe about Himself and His dealings with His human creatures. Worshiping God as He has ordered us to worship Him means, first of all, knowing Him as He has made Himself known and as He has taken very special means ("by hearing, from without") to make Himself known. "Without faith" in this sense, as St. Paul declared in his Epistle to the Hebrews (11:6), "it is impossible to please God."

What have long been called the "evidences of Christianity" leave no doubt about the kind of faith God requires. It is faith in revealed truth, supernatural faith, divine faith. Christian belief is founded on the proposition that our Creator has made himself known to mankind beyond the revelation of Himself through nature and that the "faith" necessary for salvation has to do with belief in this supernatural revelation.

According to Catholic teaching, the divine faith God requires as a necessary means to eternal life is a form of knowledge, not merely "trust" or "confidence," much less a vague purely subjective esthetic sentiment. It is based on the authority of God as revealer and requires supernatural grace. For example, the knowledge of the existence of God and His role as "the rewarder of them that seek him" which one has by divine faith excludes all possibility of being in error about these

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truths. It is a free submission of human reason to Eternal Truth. Without such divine faith no one can see God.

Now the kind of divine faith God has commanded is the full Catholic faith. "There are undoubtedly many outside the Catholic Church [in the formal sense]," writes Canon George D. Smith in *The Teaching of the Catholic Church* (Macmillan, 1949, vol. 1, p. 27), "who, inculpably rejecting or not knowing her claim to be the infallible guardian of divine truth, yet believe some Christian doctrines by a supernatural act of divine faith." Without spelling out the precise conditions under which such persons can be saved, let us merely insist that it is, in the first instance, because they have divine faith that they are in a position to be saved. This is an absolutely necessary condition.

Merely human faith about religious truths, based merely on human reasoning and human opinion, fails to meet the standard God has set as a requirement of salvation. Human faith, no matter how ingenious or even how sincere, of and by itself simply fails to qualify a person to see God. To outward seeming, at least, the world of purely secular scientists, secular philosophers, even secular religionists, appears to have no more than human religious faith, at best. Religious humanists, who write and lecture about religion as a "human experience" and a "great adventure," fail to meet the standard of divine faith God has laid down.

Non-Catholics often cannot understand why Catholics are so cold to the idea of having "comparative religion" taught to their children. The real reason is that, as far as salvation is concerned, much of what goes by that label is at best beside the point and at worst positively misleading. It would be like teaching Lysenko's theory of genetics to a high-school biology class. Has anyone suggested confusing adolescent minds in this way?

Catholics decline to participate in religious-unity assemblies where the sacred meaning of a religious rite they believe, by divine faith, to have been instituted and revealed by God as the continuation of the Holy Sacrifice of Calvary is regarded as a fit subject for an endless variety of human opinions. For Catholics to take part would be, in their eyes, a denial of the certainty of God's revelation. For them, far from being a symbol of religious unity, such a service witnesses to the failure of these who glory in the name of Christian to preserve intact the body of Christ's revelation without the Church Christ founded for this purpose.

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Catholic education and "the American way"

Religious education as embodied in the Catholic system has a three-ply purpose: to ground students in religious knowledge and practice, to uncover and convey temporal truth of every kind in a religious context and to take the measure of current modes of life and thought on a religious caliper. Catholic education, from kindergarten through graduate school, has set its sights high in regard to the first two aims. It can be seriously questioned whether it has devoted sufficient attention to the third.

The history of American Catholic higher education has consisted largely of efforts to keep its head above water. Merely trying to keep up with the swim, to gain acceptance as a recognized partner of long-established, better endowed or tax-subsidized institutions has absorbed nearly all the energies Catholic educators could muster. Our main effort has of necessity been to acquire standing by meeting the high standards set by the educational world in which our colleges and universities operate.

Moreover, to attract students we have had to keep diversifying our curricula so as to include the programs of study which young people and their parents have learned to be advantageous in "getting ahead" in our kind of society. The type of young people who apply for admission to American colleges and the sort of world in which they must make a living have justified this adaptation of means to ends.

Under the circumstances, our striving to keep Catholic higher education distinctively Catholic has been seriously embarrassed. We teach philosophy and religion, though in some programs the time allotted to these core subjects is perforce minimal. We try to give other subjects a Christian orientation. Hardly anyone would deny, however, that even in some undergraduate curricula, such as business administration and engineering, we have to settle for considerably less than the ideal.

In regard to the third purpose of Catholic education, that of developing an over-all critique of the kind of society into which we graduate our young men and women, we have, by and large, hardly made a beginning. Have we even seriously set ourselves the task of confronting American life with the gospel of Christ? Do we, for example, keep insisting on Christian temperance in the use of worldly goods? Or are we mainly content to produce students who—as "good Catholics"—will succeed in acquiring a plethora of such goods to use? Do we keep alive the ancient Christian truth that, while the ownership of material goods remains, for the most part, private, their use should be, to whatever extent is feasible, common? In how many Catholic families is the use of income (not to speak of time and food and drink) a matter of Christian conscience?

What all this boils down to is this: American society

keeps drifting towards greater and greater materialism as our "standard of living" (understood to mean the abundance of consumers goods) keeps rising. Habits of consumption develop by whim and unregulated impulses.

How strong is our effort to equip students with effective habits of making choices in terms of Christian morality and Christian perfection? The wants even "good Catholics" satisfy as their income climbs seem to be almost insatiable. Aren't Christians whose own needs (not wants) are satisfied supposed to think less and less of themselves and more and more of the unsatisfied needs of less fortunate brethren?

Selfishness is insidious. To prevent its gaining any foothold and even dominating Catholic lives we must attack it on the whole wide front of American society. For it is surely not enough for our colleges to boast that their graduates are fine Americans. This is not the divine standard by which they shall be judged. They must be Christians according to the mind of Christ. This is the measure Catholic higher education must take of "the American way."

After EDC, what?

Secretary Dulles referred on August 24 to France's tradition of idealism as the basis of his hope that when the French confront their ultimate decision, they will choose to cement the EDC partnership. But he added that hope is not the same as expectation.

Part of the drama of the doom hanging over the European Defense Community treaty is that France now seems unable to recognize this noble initiative as her own child. By the beginning of this week the National Assembly will have had the chance at long last of ratifying or rejecting EDC. Few are so optimistic as to anticipate a majority for ratification. Premier Mendès-France has declared he will not make the vote a question of confidence. After leading Western Europe far along the road to European unity, France is on the point of quitting. This is a cruel blow to the hopes of those who have worked to provide a supranational structure for European political life and tone down the costly national rivalries to which Europe owes her present impoverished and demoralized state.

The prospects of a revised national German army as an alternative to EDC brings with it new dangers and political risks. The grant of sovereignty to the West German Federal Republic which London and Washington have already decided upon if EDC should fail will make more difficult any future projects for political integration involving a sacrifice of sovereignty. Such supreme efforts as those which went into the building of EDC are not easily repeated after being once frustrated.

Yet we are reluctant to believe that the cause of European unity is entirely lost. The sincere efforts made by Europe's great leaders—of every political belief, Christian, Socialist and Liberal—in the interests of saving Europe as a historic entity cannot come

entirely to naught. There are too many high moral issues at stake, as evidenced in the repeated urgings of Pope Pius XII for the cause of European integration.

At the recent confrontation of the foreign ministers at Brussels, Premier Mendès-France found himself opposed by all the other five signatories of the EDC pact, one of which (Italy) has not itself ratified. They were unwilling to surrender the supranational features of EDC. Belgium, The Netherlands, Luxembourg and the West German Federal Republic have already, by ratifying, formally signified their practical adherence to the ideal of a supranational authority for Europe. Italy could probably be ranged in their number, to judge from its solid front with the other four at Brussels.

France's prestige as a world power has undoubtedly taken a sharp drop in this country, where most people who took any interest in the project assumed that France would somehow muddle through on EDC. The leadership the French gave European unity through the Schuman plan pointed in that direction. EDC, in a sense, may be a casualty of France's unsuccessful effort, through eight long years of economic and manpower loss, to hold on to Indo-China. This effort seems to have weakened the French will for daring enterprises.

Whether or not the French can recover their will must depend on their reserves of moral stamina. Will a country with the majestic history of France rest satisfied to have a Premier appear on the scene with no nobler purpose than to liquidate, like an auctioneer, all deadlocked issues and accept as inevitable the incapacity of the French nation to measure up to the challenge of this historic hour?

Nobody knows, not even the French. The "agonizing reappraisal" of American foreign policy Mr. Dulles foresaw as a consequence of the failure of the French to ratify EDC is now going on—not only in Washington and London, but in Bonn and Paris as well. It may have a sobering effect on French deputies and party leaders. On the other hand, once great peoples, like once great individuals, do lose their grip. Only God knows whether this is what has happened to France, and perhaps even to the West.

Missions in India

The Catholic world has for some time been concerned about the position of its missionaries in India. Repeated statements by Indian Government officials have been interpreted to mean that the country was about to embark on a policy of barring all foreign missionaries. According to various reports, the Church in India, founded, as tradition has it, 1900 years ago by St. Thomas the Apostle and therefore just as much a part of the fabric of Indian culture as Hinduism, is facing a crisis in which its very survival is at stake.

It would indeed be minimizing matters to characterize the controversy over missionaries as a tempest

in a teapot. The Indian hierarchy is genuinely perturbed over the possibility of a wave of discrimination against Christians. The perturbation of the Indian Bishops derives, not from a fear of any set policy the Government will adopt, but from the fact that inflammatory statements by irresponsible agitators, Hindu fanatics and the press have a way of filtering down to infect the masses of the people.

The controversy with the Government can be worked out. All it will take is a bit of mutual understanding on the aims and purposes of our missions, which are not entirely irreconcilable with the position taken by the Indian Government.

The Indian Government is not intolerant of the propagation of religion in India. As the Rev. Jerome D'Souza, S.J., former member of India's Constituent Assembly and several times a member of his country's delegation to the UN, points out in an NC News release datelined August 23, the Indian Constitution guarantees to all, citizen or no, the right freely to profess, practise and propagate religion. These freedoms are guaranteed to all who dwell in India as their civic right and as a safeguard for minority communities.

Why then the controversy with the Government over mission activity by foreigners? As Father D'Souza explains, missionaries are not discriminated against as missionaries, but as foreigners. Just as any other foreigners, they will be admitted to residence in India only insofar as they can prove to the Indian Government that their presence there is beneficial.

Some question seems to have arisen over the beneficent activities of certain Christian missionaries in India over the past several years. Some have been accused of political activity. This charge has been leveled at a Christian group working among northern hill tribes who have been claiming either their right to independence or their right to exist as an autonomous state within the Indian union. Secondly, there are Hindu elements, spearheaded by a violently fanatical organization called the Mahasabha, who contend that the influence of missionaries, if not anti-national in a political sense, is at least destructive of Indian culture. Lastly, Hindu leaders have frequently accused foreign Christian missionaries of proselytizing by offering material advantages to induce mass conversions.

The Hierarchy and the whole Catholic community have maintained a dignified silence in the face of such accusations. Basically, indeed, their problem lies not with the fanatical Hindu fringe but with the Government. Understandably enough, the Government wants everything in India Indianized in personnel and similar respects. But this is also the long-range aim of the Catholic hierarchy. Wherever the Church sends missionaries, its goal is a native clergy and proper accommodations to the national culture. This is merely a matter of time. Once this is understood, the problem should resolve itself as far as the Catholic Church is concerned.

Today's challenge to U. S. colleges

Christopher Dawson

(Through a piece of providential good fortune, we herewith present what we regard as a masterly presentation of Mr. Dawson's challenge to American Catholic higher education, together with a perceptive, down-to-earth reminder by a Catholic college professor of the obstacles our colleges face in meeting that challenge. The editorial "Catholic education and 'the American way'" (see p. 535) discusses the same problem from a moral rather than an intellectual point of view. Ed.)

ONE OF THE CHIEF DEFECTS of modern education has been its failure to find an adequate method for the study of our own civilization. The old humanist education taught all that it knew about the civilization of ancient Greece and Rome, and taught little else. In the 19th century, this aristocratic and humanist ideal was gradually replaced by the democratic utilitarianism of compulsory state education, on the one hand, and by the ideal of scientific specialization, on the other.

The result has been an intellectual anarchy imperfectly controlled by the crude methods of the examination system and of payment by results. The mind of the student is overwhelmed and dazed by the volume of new knowledge which is being accumulated by the labor of specialists, while the necessity for using education as a stepping stone to a profitable career leaves him little time to stop and think. And the same is true of the teacher, who has become a kind of civil servant tied to a routine over which he can have little control.

THE NEW EDUCATION

Now, the old humanist education, with all its limitations and faults, possessed something that modern education has lost. It possessed an intelligible form, owing to the fact that the classical culture which it studied was seen as a whole, not only in its literary manifestations but also in its social structure and its historical development. Modern education has lacked this formal unity, because it has never attempted to study modern civilization with the care and earnestness which humanist education devoted to classical culture. Consequently, the common background of humanist culture has been lost, and modern education finds its goal in competing specialisms.

It is in America that this centrifugal tendency in modern education has found its extreme development, and it is there that attempts are now being made to find a cure for the disease. At Columbia University, for

Mr. Dawson, English convert-Catholic whom we are privileged to present to our readers for the first time, is one of the great scholars of this century. His thirteen published volumes all deal with the history and present crisis of religion and culture. Helene Magaret, whose article follows, has herself published seven books and is professor of English literature at Marymount College, Tarrytown, N. Y.

example, the study of Contemporary Western Civilization has for many years been a preliminary course required of all students, on the assumption that "a civilized person must be conscious of his own roots and growth in order to participate intelligently in his society." The course is based upon *Introduction to the Contemporary Civilization in the West*, edited by Contemporary Civilization Staff, Columbia College (N. Y., 1946: Columbia Univ. P. 2 vols.).

On the whole, the guiding principle of selection for the course seems to be "the interpretation and justification of historical events and movements by those who participated in them." Accordingly, the political philosophers and the publicists are most in evidence. Economics and, in later times, science are well-represented. But religion and, above all, literature receive less attention. Thus there is a striking contrast with the methods of humanist education, which made literature the key to the interpretation of culture and proceeded from the historians rather than vice versa.

Though the course at Columbia is devoted to Western civilization as a whole, by far the greater part of the material used in the course is provided by four countries—England, France, Germany and Italy. Nevertheless, though a change of distribution would have done more justice to the contribution of the smaller nations to European culture, it would have made very little difference to the general character of the whole. For the main strands of Western civilization are so closely interwoven that all of them are represented in each of its several parts.

This organic unity of Western culture is so strong that even the modern developments of extreme nationalism have been incapable of creating any real cultural and spiritual autarky. Indeed, if they go beyond a certain point in this direction they prove fatal to the existence of the national culture itself, as the catastrophic development of national socialism in Germany has shown. Every great movement in the history of Western civilization from the Carolingian age to the 19th century has been an international movement which owed its existence and its development to the cooperation of many different peoples.

The unitary national state which has played so great a part in modern history is no doubt a characteristically European institution. Yet it represents only one aspect of Western civilization. On the other side there is the still older tradition of cooperation between cities and institutions and individuals. This existed before the unitary state was ever thought of, and still survives in so far as the tradition of European religion

and science still preserves its vitality. The intercourse between the Mediterranean and the North or between the Atlantic and Central Europe was never purely economic or political: it also meant the exchange of knowledge and ideas and the influence of social institutions and artistic and literary forms. The conception of a community of Western culture is no new idea. It has always been accepted in one form or another as a fact of daily experience and as an axiom of historical thought.

No doubt there have been great differences of opinion as to the nature of this community; nor is this surprising since, whatever its nature, the unity of Western civilization is certainly not a single thing. In contrast to the monolithic simplicity of the great oriental cultures, the civilization of the West is like a Gothic cathedral, a complex mechanism of conflicting pressures which achieves its unity by the dynamic balance of thrust and counterthrust.

Now the two great traditions that have contributed most to the development of Western civilization—the inheritance of classical culture and the Christian religion—have always produced an internal tension in the spirit of our culture which shows itself in the conflict between the extreme ideals of other-worldly asceticism and secular humanism. Yet the coexistence of both of these elements has been an essential condition of the Western development, one which has inspired all the great achievements of our culture. But there is also a third element, which was ignored or taken for granted in the past and which has only attained full consciousness and intellectual expression during the last two centuries.

ROOTS OF WESTERN STRENGTH

This third element is the autochthonous tradition of the Western peoples themselves, as distinct from what they have received from their teachers and school masters: the original endowment of Western man, which he derives from a remote prehistoric past, which is rooted in the soil of Europe and which finds expression in his languages if not in his literature. This is the factor which has been stressed, often in very one-sided and exaggerated forms, by the modern cult of nationalism, a movement which has resurrected forgotten languages and re-created submerged peoples. It has not only changed the map of Europe, but has had a revolutionary effect on European education and on European literature.

Even if we regard modern nationalism as subversive of the unity of Western culture, even if we accept the saying of the great Austrian poet that "the path of modern culture leads from humanity through nationality to bestiality," we must still admit its importance

as a characteristic product of the Western development and a vital factor in modern history. Nor is its importance confined to Europe, since it has proved capable of adaptation and transmission to non-European peoples and has become a world-wide movement which threatens to destroy the hegemony of Western civilization.

It was the creed of the Enlightenment that Western civilization was destined to expand by the progressive influence of trade and science and humanitarian ideals until it became a true world civilization, so that in the distant future our descendants might hope to see "the Parliament of Man, the Federation of the World." This is no ignoble ideal and it still commands the allegiance of the enlightened elements in Western democracy. But though we have achieved the Parliament of Man and the Federation of the World in the form of the United Nations, we have not got a world civilization; and the very existence of Western civilization itself is in question.

The sublimated idealism of the Enlightenment, the spirit of the League of Nations and of the United Nations Charter have not proved strong enough to control the aggressive dynamism of na-

tionalism. The new type of politics, as we saw it in fascism and as we see it today in communism, is a technique of organized violence which may be directed by a cool and realistic will to power, but which owes its driving power to the blind, subconscious forces of racial aggressiveness and social resentment.

THE NEW NATIONALISM

No doubt Western civilization has in part been full of wars and revolutions, and the national elements in our culture, even when they were ignored, always provided an unconscious driving force of passion and aggressive self-assertion. But these elements were kept in check in the past by common spiritual loyalties and by the discipline of an objective intellectual tradition. In fact, the history of Western culture has been the story of the progressive "civilization" of the barbaric energy of Western man and the progressive subordination of nature to human purpose under the twofold influence of Christian ethics and scientific reason. Above all, no other culture in the world has devoted so much attention to the problem of political power and the unity of political action as that of the West. It has been debated down the centuries by Dante and St. Thomas, by Machiavelli and Bodin, Hobbes and Harrington, Locke and Burke, Montesquieu and Rousseau, Hegel and Mill, de Maistre and Proudhon.

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common with that of classical antiquity, but with no other. It presupposes the existence of an international body of educated opinion which is not the creature of the state and which is free to discuss ultimate social and political principles in an atmosphere of relative impartiality. But modern nationalism leaves no room for scientific impartiality. It takes all it can from the common treasure of European culture and rejects with hostility and contempt all that it cannot claim as its own. It divides the republic of letters by a civil war of rival propaganda which is as ruthless and unscrupulous as civil wars have always been. At the same time, the state has armed itself with the new weapons of psychological warfare, mass suggestion and disintegration which threaten mankind with a spiritual tyranny more formidable than anything that the world has hitherto known.

These tendencies are equally fatal to the unity of Western civilization and to the creation of an international world order such as has been envisaged by the Charters of the League of Nations and the United Nations. The conflict is therefore not one between Europe and the other world cultures. It is a malady that is common to modern civilization in all its forms and in every continent. But there is no doubt that the crisis appears in its most acute form in Europe, where more than twenty national states, including some of the most highly developed military and industrial powers in the world, are crowded together in a smaller area than that of the United States. Under these conditions, every European war has the characteristics of a civil war, and the creation of an international order is no longer the dream of political idealists but has become a practical necessity without which Europe cannot hope to survive.

CRISIS OF THE WEST

The great question of the present century is whether Western civilization is strong enough to create a world order based on the principles of international law and personal liberty that are the fruit of the whole tradition of Western political thought, or whether we are witnessing the emergence of a series of gigantic continental mass states which will organize the world into a small number of exclusive and antagonistic spheres of power.

At the present moment, prospects of the realization of the second alternative seem threatening enough, and Europe has been so disintegrated by war and political conflicts that it has lost its old position of cultural leadership. Nevertheless, it would be unsafe to judge the situation on the present balance of material resources. The forces of Western civilization are greater than the economic and military resources of the states of Western Europe. One of the greatest of the non-European world powers, the United States, is so profoundly impregnated with Western traditions and ideals that America cannot accept the complete disintegration of Europe without imperiling her own cultural existence.

Whatever may be the political future of Europe and however dark are her economic prospects, Europe retains her historic position as the source of Western civilization, and this is bound to influence the future as well as the past. For it is hardly too much to say that modern civilization is Western civilization. There are very few forces living and moving in the modern world which have not been either developed or transformed by the influence of Western culture.

It is therefore as important as it ever was to understand the nature of Western civilization and how it was that this relatively minute group of European states came to transform the rest of the world and to change the whole course of human history. Hence a systematic study of Western civilization has become a necessary part of education, not only in Europe itself, but still more in the non-European lands which still belong to the tradition of Western civilization. It is necessary, too, in the Oriental societies which are ceasing to be politically and economically dependent on Western imperialism but which still have to find a synthesis between their traditional cultures and the new ideas and new ways of life which they have derived from the West.

Even if the Western attempts to create an international world order as a safeguard of peace and freedom prove an illusion and the world descends into a twilight of barbarism and a new dark age begins, this task at least remains.

Barriers to the organic curriculum

Helene Magaret

CHRISTOPHER DAWSON'S article "Education and Christian Culture" (*Commonweal*, December 4, 1953) continues to attract attention. A second article appeared in the May 14 issue of that magazine. On June 5 *AMERICA* carried an editorial commenting on Prof. Frank O'Malley's indebtedness to Dawson in writing "The Culture of the Church" (*Review of Politics*, April, 1954). By that time it was apparent that Catholic educators were taking very seriously Mr. Dawson's demand for a new liberal-arts curriculum—one which would offer a conception of "Christian culture in its most universal aspects."

It remained for Mr. Dawson to amplify his reasons for making such a demand. He does so in the present issue of this magazine, and few Catholics would quarrel with his thesis. There has long been a growing realization, even among secularists, that the abandonment of the Hellenic and Judaeo-Christian heritages must lead to cultural suicide. Walter Lippmann expressed this view as early as January 17, 1941, in an

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article entitled "Education without Culture," published in the *Commonweal*. The catastrophe which Mr. Dawson suggests, however, is far greater than anything which the term "culture" implies.

Though agreeing with his viewpoint, one wonders why it has occasioned so much comment. Is it such an innovation? Have Catholic colleges heretofore been concerned primarily with the sciences and specialized fields? Have they tended to separate courses in "religion" from those in "culture"? I think not.

Rather, I think, Catholic educators are so sensitive to their imperfections that, like the Curé of Ars, they sign all the petitions in their own disfavor. When they meet professionally, they do not bother to exchange congratulations or to indulge in back-slapping. If Mr. Dawson finds them wanting, they agree. Consequently, their actual achievements are easily overlooked. Perhaps for this reason it is not commonly recognized that, from the wisdom of the president to the folly of the least instructor, there is in the Catholic college a conscious, concerted effort to teach all things from the center of Christian culture.

Therefore, if Mr. Dawson and Dr. O'Malley are correct in their assertion that our Catholic colleges are generally unsuccessful in "communicating the culture of Christendom," the failure is not due to negligence. Most Catholic colleges would be happy to implement a program such as these gentlemen suggest. The purpose of this article, however, is to observe that certain problems exist which make the implementation of such a program extremely difficult, if not impossible. Some of these problems are administrative; others are pedagogic.

SOCIETY'S DEMANDS

If the Catholic liberal-arts college is to function in the American community, it must meet the educational demands of its secular milieu. This is not a matter of choice; it is one of survival. Should the college at any time fail to meet these demands, it would become nonexistent. Scholars like Christopher Dawson and professors like the present writer may lament widening the curriculum to include courses in real estate, merchandising and business law, particularly when these entail exclusion of New Testament Greek; but administrators have no choice. On this basis, and on this basis alone, is the Catholic educational system tolerated. Anyone who has discussed courses of study with the parents of prospective students should understand.

Furthermore, if the Catholic liberal-arts college is to function in the American community, it must also meet the educational standards of its non-Catholic sister institutions. It cannot, therefore, substitute a study of fourth-century Christianity for twentieth-century sociology or an examination of Gothic cathedrals for tests and measurements in psychology. This also is not a matter of choice; it is one of survival. Anyone who is familiar with methods of college accreditation should understand.

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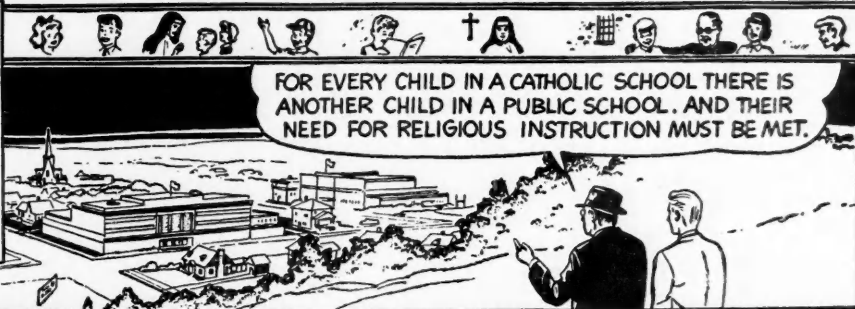


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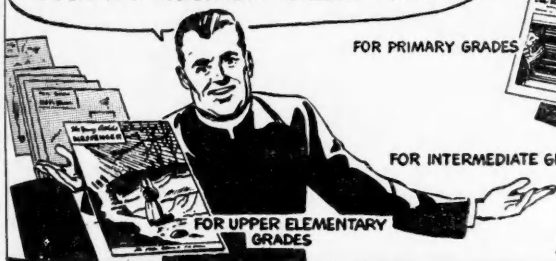
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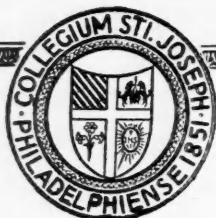
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Consequently, both faculty and students in the Catholic college carry a heavier burden than do those in other institutions, for the Catholic college must pack its curriculum with all the materialistic trivia of the modern world—from radio advertising to fashion design. At the same time it must provide the student with the best possible Christian cultural background. This is not an easy task.

In the secular college the average requirement for a liberal-arts degree is 120 semester hours. Six or more of these hours are normally chosen from a group of studies known as the "humanities." They include literature, fine arts, music, philosophy and religion. If the student prefers music or the fine arts to religion, he will graduate without having learned the rudiments of Christianity. If he chooses "comparative religions," his smattering of Christianity will be balanced by an equal smattering of Taoism, Hinduism, half-a-dozen other cults and possibly some "knowledge" of the ethnological relations between religion and tribal fear.

In the Catholic college the minimum requirement for a liberal-arts degree is usually 128 semester hours. It is often higher. This generally includes from 24 to 32 semester hours required in the fields of philosophy and religion. If the student meets the standard set by secular educationists and at the same time carries 30 hours in fields related to Christianity, he has actually completed more courses than are required in the secular liberal-arts college.

There seems to be little possibility of reducing this burden so long as the Catholic college must meet a twofold standard, both secular and religious. Catholic students themselves have accepted this heavy program without complaint; and every year a fair percentage of them pass into secular graduate schools, where they compete successfully with their non-Catholic classmates.

This, I think, is the administrative problem in the light of which Christopher Dawson's suggestion must be viewed. To insist that Catholic educators should pursue their aims independent of public demand is idealistic, but only partially possible. Both Catholic and secular colleges are intellectual market places where shoppers come to buy. If the wares fail to please, sales will drop and enrolments will go down the drain.

From a pedagogic standpoint much could be done toward emphasizing the Christian heritage without introducing a new curriculum. Mr. Dawson himself suggests that this is what Catholic educators are trying to do with their "Great Books Courses," the undergraduate counterpart of which is sometimes known as "Masterpieces of Literature." I think, however, that these courses have only limited possibilities, since cultural influences cannot be fully recognized where historical continuity is either lacking or incomplete.

Far better for this purpose are the popular undergraduate surveys of literature. But here again a problem is involved. The survey course is dependent upon a textbook, and survey texts are almost without excep-

idents in the than do those ge must pack trivia of the o fashion de e the student l background. requirement for s. Six or more n a group of include litera- eligion. If the o religion, the rudiments of ve religions," lanced by an half-a-dozen edge" of the nd tribal fear. requirement mester hours. es from 24 to of philosophy andard set by ne carries 30 has actually uired in the

tion secularistic. A careful examination of those commonly used in both secular and religious colleges will reveal something of the incredible distortion of contemporary scholarship. Most editors tend to omit from these texts literature of a religious nature, assuming perhaps that by reason of its content it belongs to the field of theology rather than to that of *belles lettres*. Yet they show no comparable tendency with reference to social, historical or scientific writings.

TEXTBOOK PROBLEM

In *The Literature of England*, edited by Profs. George B. Woods, Homer A. Watt and George K. Anderson, one of the most reputable and widely used texts, the primary function of Christianity in early England appears to be the preservation and transmission of classical paganism. Except for Aelfric's *Colloquy on the Occupations* and a brief selection from Bede, the Church produced nothing during the five hundred years preceding the Norman conquest which the editors found worth including. The Middle Ages fare scarcely better.

Under the Renaissance, St. Thomas More and Blessed Robert Southwell appear briefly. But John Donne, the Anglican divine, is represented by sixteen poems to one by the Catholic Richard Crashaw.

The only post-Reformation Catholic writers included in this text are John Dryden, who "shifted his politics and his religion whenever by doing so he could travel an easier and a surer road to literary success"; Alexander Pope, remembered for his defense of deism; John Henry Newman and Gerard Manley Hopkins. Of Newman, the editors say:

He resigned [from his pulpit] in September, 1843, and two years later was received into the Church of Rome. Some few followed him; but most of his disciples did not; and with his conversion the Oxford Movement came to an end as an acute controversy, although in spirit, and sometimes in name, it continued in both the Church of England and the American Episcopal Church.

The final comment on Newman is that he represents "the romantic movement in religion." Mentioned with Hopkins are Alice Meynell, Francis Thompson, Hilaire Belloc and G. K. Chesterton as "impressionists and symbolists" who found that "the step to Catholic mysticism was easy."

Such a textbook may be partially defended on the grounds that the whole tone of English literature is Protestant and/or skeptical. No such defense can be made of world literature textbooks which follow a similar pattern. In some respects *Our Heritage of World Literature*, edited by Profs. Stith Thompson and John Gassner, is the least objectionable. It is widely used by Catholic colleges, in spite of the strange way in which medieval Christian writers are taken out of the Middle Ages and thrust back into "The Hellenic and Hebraic Worlds" (Part I). In that section selections from the King James Bible appear immediately after the Greek and Latin philosophers.

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In the same chapter, after the Bible, St. Augustine, St. Francis, Thomas à Kempis, the *Te Deum*, the *Dies Irae* and the *Veni Creator* are lumped together, as if they all represent the first fruits of the primitive Church.

Part II consists of oriental literature. When the student reaches "The Medieval World" (Part III), he is relieved of all religious reading. Not even a miracle play appears to dispel the unreal atmosphere of Germanic and Celtic myths, metrical romances, courtly love lyrics and popular ballads.

With the Renaissance now at hand, Christian influence is on the wane. The *Divine Comedy* is offered as an anachronism, since "man's struggle for salvation... is still for Dante the primary purpose of the human race." The student is ready for Machiavelli, Bruno, Rabelais and all the others who helped dispel the Christian "fog" which had settled over Europe.

WHAT THEY LEARN

Objectionable as these distortions are, they are less troublesome than the sly innuendos, the misstatements and the sweeping assertions which clutter the introductory chapters of most literature textbooks. Here all is presented categorically, since information on the undergraduate level is presumed to consist of generally accepted facts. From the collection of textbooks which I have at hand, I learn the following:

That Christianity took from the Greeks "the cult of the martyred and resurrected Dionysus."

That the Book of Job and Ecclesiastes were written by skeptics in protest against the "God-intoxicated" prophets.

That Jehovah describes himself to Job pantheistically.

That the Middle Ages were romantic because of their "peculiar philosophical inclination toward heaven or hell, both unknown."

That Thomas Aquinas, Bonaventure and Albertus Magnus are a "forbidding and... a strangely inhuman group of writers."

That the Catholic Church probably destroyed half of the secular literature of the Middle Ages because it failed to suit ecclesiastical purposes.

That in Italy, Christian belief was rejected during the Renaissance, but the Church had built up a body of "formal usages" and "habitual practices" which took the place of belief.

That Calvinism made the individual directly responsible to his Maker, because the Calvinist believed in the equality of all men before God.

That the Pope's hesitancy to annul Henry VIII's marriage to Catherine was purely political, being based on his fear of offending Charles V of Spain. (Some texts speak of a divorce rather than an annulment.)

That French classical drama in its "unfailing renunciation of passion exaggerates the power of will and intelligence in human conduct, and hence falsifies human values."

That Voltaire was "tolerant of everything but oppression and arrogant authority."

That the humanitarian ideal of the 18th century was "as lofty a goal of moral conduct as the world has ever seen."

That "Christian apologists in the end had to accept Darwinism and revise their beliefs accordingly or else suffer banishment from serious consideration."

The above list could be extended indefinitely.

Catholic textbooks are few and, in my opinion, inadequate. Only a wise, level-headed scholar, mature and with deep insight, can present a true picture of world literature as it reflects Hellenic influences on the one hand and Catholic culture on the other. Many

Are colleges preparing writers?

Sister Mary Hester

Criticizing education and educational institutions is a favorite American occupation, and there is perhaps no group more relentlessly addicted to self-examination than educators. It is not surprising that the effectiveness of Catholic higher education in training writers should come in for its share of analysis.

Rev. F. X. Canfield, commenting on the American Library Association's selection of outstanding religious books published during 1953 (AM. 2/27), notes that only 10 of the 52 books chosen are of specifically Catholic interest. Of the 10 books only 5 were written by Americans, a fact that seems to "accentuate the dearth of truly top-flight writers among the graduates of our Catholic educational system. . . ."

Having placed the responsibility squarely on the shoulders of Catholic education, Father Canfield goes on to stress the point: ". . . no specifically religious book written by a product of our Catholic educational system in this country has made much of an impact on the American book reader during the past year," a fact which he justly believes provides an occasion for educators to "pause for an honest appraisal of what is being done to train the Catholic student to write effectively about his faith."

No one teaching in Catholic colleges today will argue with Father Canfield or those who hold a similar opinion. There is no denying the facts he presents; the problem he raises is a very real one. Any discussion of contemporary Catholic letters leads eventually to the sobering question: who will succeed today's artists? What is Catholic education doing in the development of tomorrow's Catholic writers?

To that, of course, there is an answer in another question. Is it the problem of the college and university to train writers? Theodore Maynard believes the weakness is not that young people are not taught to write, but that they are not taught to read. He believes with Whitman that, given readers, the writers will come. Certain it is there are many factors involved

of us can teach, but few can produce textbooks such as we need. Yet it seems likely that our Catholic liberal-arts colleges will be only partially successful so long as instructors are expected to teach Christian culture by means of secularized texts.

If the above administrative and pedagogic problems could be even half-solved, we would be well on the way, it seems to me, toward satisfying Mr. Dawson's demands without having basically changed the present curriculum.

LITERATURE AND ARTS

in the making of a writer, and if all the colleges in the country made classes in advanced writing a requirement for all students, it would be no guarantee that the great writer would emerge.

Such courses have their place. As a teacher of writing in a small woman's college, I admit their usefulness in training the talented student in what is an art as well as a skill, but the writing of a good book demands more than any college or university can provide. The problem is not alone that of writing worthy books in the field of religious interest; it is one of writing itself. The Catholic writer's responsibility, according to some critics, is to spell out a religious theme in words that have the power to awaken and bestir the American mind to the reality of Catholicism.

I am sure Father Canfield would not restrict the writer to the production of books with a specifically religious theme. The effect upon the reader of some of the novels of Graham Greene, François Mauriac or Sigrid Undset may be as great as that gained by the reading of books of more rigidly religious classification. It is a matter of record that in one State-supported college the course in Dante, coupled with the grace of God, leads some students to become converts to the faith each year the course is offered. As far as the authorities of the college are concerned this fact is a by-product, a strange phenomenon. They continue to offer the course, not because it is for all practical purposes a course in Catholicism, but because Dante, the poet, is a part of Western man's cultural heritage.

Sadly enough there are no contemporary Dantes,

Sister Mary Hester, S.S.N.D., on the English faculty of Mount Mary College, Milwaukee, has taught some of the Atlantic winners mentioned in the article.

and few enough Catholic authors of talent and craftsmanship. That lack, I think, is what critics of Catholic colleges and universities would have us examine and remedy if we can. The talent is God's gift; the training is our contribution. And training is what is needed by the young American Catholic writer who would produce a book of stature.

Thomas Merton has insisted that the Catholic poet who would write must be a good poet first. Jacques Maritain has even more emphatically stressed the need for artistry and integrity in the writer. Caroline Gordon has told young writers at writers' conferences over the country that they must be willing to serve an apprenticeship, to work hard at the craft of writing before they attempt a book. Dr. James E. Cronin, writing in *AMERICA* (1/24/53) after sixteen years of working with young writers, believes that the most important part of their early training is moral and spiritual rather than technical, since a good religious book presupposes two things: a good man and a good artist.

Catholic colleges should be equipped to help in the growth of both. I am not at all sure that they are not, despite the evidence that seems to give weight to the contrary opinion. Certainly the training of the good man is the *raison d'être* of the college; his specific training as a writer is another thing, but even there, I believe a good deal is being done.

Other elements besides lack of training contribute to the dearth of writers. Richard Sullivan in the April *Writer* warns young writers to expect the rejection slip more frequently than acceptance. "For years you've been slugging away; and it hasn't been easy at all; lots of things just never get placed, and sometimes you wonder how long you can keep facing up to the sheer hard work of it."

Writing is a difficult and time-consuming business, and there are few enough Catholic writers financially able to give it the time it deserves. Catholics are still, at least in the college in which I teach, in the lower and middle income bracket, thank God. (A survey of a nearby Catholic university revealed the fact that the majority of the students were working part-time to pay for their education.) It may be good spiritually not to have too much security, but writing is a precarious means of livelihood and presupposes some leisure.

Most of the best contemporary American Catholic writers are occupied full-time in some other profession: Profs. Richard Sullivan, John Frederick Nims, Henry Rago, Nicholas Joost, Allan Tate as well as social worker Dorothy Day must draw upon their slim leisure to write. Such a condition is not conducive to consistent production. It is the miracle of the creative urge that these and other authors in similar circumstances continue to write at all.

It is a realistic awareness of the economic conditions of the majority of their students that is responsible for the attempt of Catholic colleges and universities to prepare graduates to achieve a reasonable

amount of economic security. Emphasis on professional training takes precedence over training in *belles-lettres*, a fact most will concede, though not all approve.

But the situation is not entirely dismal. Schools of journalism exist on Catholic campuses, and are producing competent and qualified writers. There is a widely credited superstition that a good journalist is forced to bury his dreams of more serious writing. The facts ought to explode that myth. While there is some truth in Bruce Marshall's statement that the journalist who works with words all day will be inclined to take up something else as a hobby for his leisure hours, Chesterton and Belloc, Caroline Gordon and Allen Tate, James Barrie, Stephen Vincent and William Rose Benét, Willa Cather, Christopher Morley, Arnold Bennett and any number of authors past and present have not found editing and writing for periodicals a deterrent to their literary output.

There are serious courses in creative writing being given in Catholic colleges and universities, and several universities have annual writers' conferences where young writers can meet and receive advice from established authors. Literary magazines produced on Catholic campuses compare favorably with those coming out of secular institutions, and in national writing contests Catholic students produce work of exceptionally high quality.

Records of *Atlantic* magazine's annual creative-writing contests give statistical proof of this. In 1952-53 five top places for poetry went to Catholic college students; third and fourth place in the essay division went to Catholic students. In 1951-52 two of the five top places in poetry went to Catholic college students, and second and fifth place in the essay division. In 1950-51 third place in the poetry division and first place in the fiction division went to a Catholic college student, 1949-50 first and third place in the poetry division went to a Catholic college student, fourth place in the essay division, and fifth place in the story division.

The proportion is not bad, and the average remains high for as many years as the *Atlantic* has sponsored the contests. No exception is 1954, with Catholic college students in first, second, third and fifth place. (*Atlantic*, July 1954, p. 19). An interesting note, however, is this: not one of the prize-winning Catholic college students this year or in previous years has been a man. All winning papers are from Catholic women's colleges, though the State-university winners are almost always men.

But women graduates will generally, and not long after graduation, be occupied with the time-consuming job of home-maker and mother. Perhaps Catholic education is most successful in training those to be writers whose real work will leave them little if any opportunity to use that training. At any rate it is a comfortable solution for the professor in a woman's college who can thus pass the responsibility on to those who teach the men.

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EXPERIMENT IN EDUCATION

By William Ernest Hocking. Regnery. 303p. \$5

The subtitle is important: "What we can learn from teaching Germany." The experiment was the attempt of the United States, after victory in World War II, to teach Germany the ways of democracy, to re-educate her. It lasted from May, 1945 to the close of the Occupation some eight years later.

The author spends three chapters on describing the setting for the experiment, including our motives and the situation in Germany when he revisited it in 1948. The next two parts record the negative phase of the experiment: curing Hitlerism through the Nuremberg trials and denazification; and the affirmative phase: promoting democracy by certain prescriptive measures and through the remaking of German education.

Throughout the first half of the book Prof. Hocking emphasizes the uniqueness of our enterprise in Germany and its inevitableness.

The point is that in this particular war the whole momentum

and meaning of the Allied purpose shot beyond the factual rejection of Hitler's Third Reich: it meant to exclude *any such program* from all future time . . . the defeated nations—conquest being renounced—were eventually to become free nations; and if so, that will of theirs which was not to be done *had to be transmuted* into a will that could be done, a will that could be welcomed into free partnership with the victors in history-making, impossible without accord on principle.

As the author evaluates it, the experiment was somewhat of a success and a good deal of a failure. The defeat of the German nation and the court trials at Nuremberg, he thinks, were the chief agents in re-educating Germany. He condemns our denazification policy on three heads: for "measuring presumptive guilt by party-connectedness and official rank"; for "too-long persistence in the pursuit of Hitler-taint"; and for "our assumption that our several class groups of offenders were essentially unchanging, perhaps unchangeable."

In launching an affirmative program for promoting democracy in the new Germany, Prof. Hocking thinks

BOOKS

we exceeded our mandate. It was not self-evident that the substitute for Hitlerism had to be democracy, and since our war with Germany was non-aggressive, we should have been satisfied with rooting out the menace which precipitated that war, without attempting an affirmative imposition of democracy.

Besides, Germany looked upon democracy less as growth than as a return to the dated enthusiasms of earlier days. Finally, democracy, as we commonly use the word,

. . . is a matter of the domestic structure of community life, whereas our main issue with Hitlerism, and the definite run of our quasi-mandate, lay in the international field.

And so, he concludes, our costly and well-meant effort to teach democracy was aimed at the wrong target.

Roughly, this is the author's evaluation of the American effort in Germany. He then proceeds to what is

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really his main concern: *what we have learned and may learn through trying to teach Germany*. The remainder of the book is in effect a comparative study of German and American higher education. There are many unusual insights in these chapters, to help our thinking about education. Especially notable are the last two chapters, on "The Ideal of Paucity" and "American Education Revisited." It appears to this reviewer, however, that Prof. Hocking assumes the role of special pleader for German education, as contrasted with the American, which he criticizes severely. He cites an alleged defect of German education only to refute it; and often the refutation is beside the point.

One instance among several is his reference to American students questioning their teachers in class and staying after class for informal discussion at the teacher's desk or in the corridor. German students don't do this, but they have "an equivalent, perhaps a better equivalent." They have the *disputat*, a voluntary student discussion group.

But the point of the criticism of the German lecture system was precisely that it did not allow or encourage a give-and-take between the lecturer and his students. The *disputat*, good in itself and not unknown in American colleges, is not an equivalent; it is something different. The give-and-take in and out of class is superior pedagogically. Besides it prevents the lecturer from viewing his class from a pedestal. Japan adopted *tout court* the German university system and it led to the sheerest thought-control.

The capital defect in Prof. Hocking's method is that he compares two systems which have distinctly different purposes. It is doubtful that American critics of American higher education would wish to substitute German educational ideals and purposes for our own. Prof. Hocking might have given better balance to his comparative study had he asked himself whether something wasn't seriously at fault in German higher education to account for its all too rapid capitulation to Hitlerism. The answer might point to a lesson we could all take to heart.

ALLAN P. FARRELL

How Reds infiltrate the three R's

COMMUNISM IN EDUCATION
in Asia, Africa and the Far Pacific.

By Walter Crosby Eells. American
Council on Education. 246p. \$3

"Bullets may stop armies but they do not kill ideas." The end of any imperialism is achieved only when the minds of men are conquered. The con-

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quest of human thought is possible through cultural methods only, and as such the educational field is the key to the success or failure of democracy, to liberty or slavery, life or death for millions of people of the East as well as the West—including Americans. Herein lies the explanation of the Soviet Union's tireless drive to infiltrate educational systems. Since its inception, the Communist International has expended tremendous energy in capturing the minds of intellectuals and in drugging the masses of people beset by hunger and frustration.

For two and a half years, Dr. Eells traveled in Asia, Africa and the Far Pacific. Throughout those regions, he found a "seething unrest. . . In many of these countries communism is persistently knocking at the doors of the schools. In many of them it has already obtained dangerous entrance." This was achieved from within, as communist agents bored steadily into the educational systems and softened up the minds of the people. From without, they exploited the minds and souls of thousands of young students abroad who are "lonely strangers in a strange land." They supplanted the national loyalty of these young men and women with loyalty to communism. Thus, they succeeded in sending a "steady stream of communist missionaries of the most effective kind . . ." from London, New York and other large metropolitan centers.

The typical strategy of the communists is to "seize upon a popular issue that represents some cause of legitimate discontent." They do not need to have a majority.

Even though only a minority of the student body belongs to the communist cell, communist students have often succeeded in gaining control of student organizations and activities. . . . They secure control by planning carefully, acting as a unit, delaying decisive votes until opposition is worn out, and finally securing the important decision.

Professor Eells' study is unique in that it presents positive proofs of the communist threat by showing its infiltration into and its workings in the educational system, an organ often neglected but vital for the healthy

REV. ALLAN P. FARRELL, S.J., is professor of education and dean of the graduate school at the University of Detroit.

PAUL TIMOTHY CHANG is assistant professor of political science at Duquesne University, Pittsburgh.

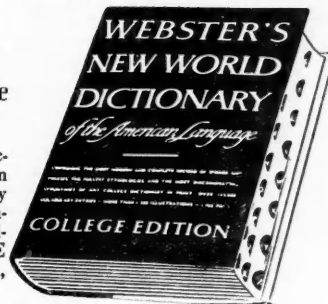
growth of any society. He covered no less than 39 countries where live two-thirds of the world's population. The real importance of his findings, however, does not lie so much in the impressive number of countries he visited as in his frank recognition of the gravity of the threat of communism

in education, a sober warning to the people of this country of what could very well happen to the American educational system.

This book is a "must" not only for the general public, but also for all those dedicated to the education of youth. PAUL TIMOTHY CHANG

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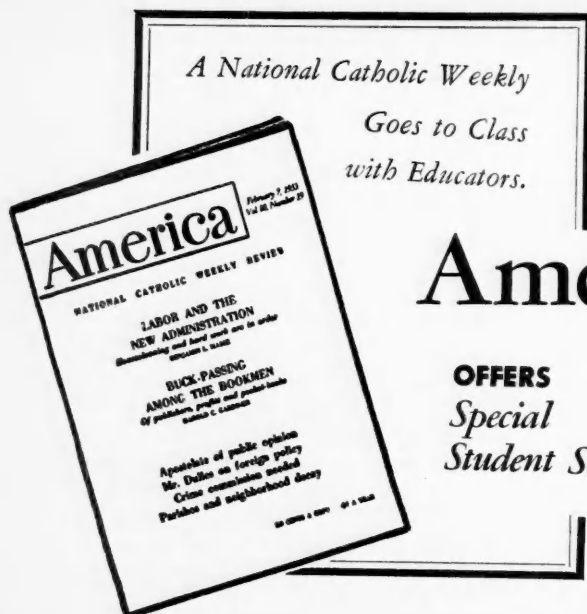
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This set of anthologies is especially designed for Catholic high schools.

Adventures in Reading (9th Grade) includes fiction and non-fiction, poems and drama from many lands, with emphasis on America. There is a lengthy extract from Herbert Bates' translation of *The Odyssey*, an abridged version of the novel *Great Expectations*, a dramatization of *The Sire de Maltrouit's Door* arranged for TV.

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These comprehensive anthologies are a monument to the vision and industry of the compilers, and should inspire students with enthusiasm and respect for their literary heritage and its Catholic roots. **ETHNA SHEEHAN**

THE WORD

And the other nine, where are they? Not one has come back to give God the praise, except this stranger (Luke 17:18; Gospel for 13th Sunday after Pentecost).

The Gospel for the 13th Sunday after Pentecost contains one of our Saviour's exceedingly infrequent complaints about the behavior of specific individuals. To say that Christ here protests against the sad and common human failing of ingratitude makes a correct but incomplete statement of the case. Observe that our Lord does not simply point out that of the ten lepers whom He had miraculously cured only one returned to thank Him for the surpassing gift of a whole new life. What our Saviour distinctly notes is that the solitary grateful man is a non-Jew. Luke's Greek word, which is translated as *stranger*, has much more the flavor and connotation of our word *foreigner*.

Let us not waste time in defending the Redeemer of all mankind against the charge of snobbery because He remarked that the thankful man kneeling at His feet was not one of His own people. To recognize *difference* is the very common sense. Snobbery consists in equating the two distinct concepts of *difference* and *superiority*. It is even quite reasonable to assume that certain differences ought to generate certain nonessential superiorities. May we not expect more prudence in a man of sixty than in a boy of six, and should not a jockey know more than a Jesuit about handicapping horses?

As a matter of fact, the real point of our Saviour's complaint is precisely the truth that better conduct and higher moral behavior may be expected of particular men or classes of men when it is not looked for in others. In Evelyn Waugh's *Brideshead Revisited* the Catholic Sebastian assures the agnostic Charles that, though there is little to choose between them in external performance, he, Sebastian, is much the *wickeder* of the two. He is wholly right. For a Catholic to sleep away an entire Sunday morning argues an extremity of brutal sloth which does not follow when a non-Catholic does the same thing, and the

Catholic who knowingly eats meat on Friday is guilty of a shabbier, shoddier and more cowardly self-indulgence than a similar lapse from religious discipline by, let us say, an Episcopalian.

So, in the particular matter of our present Gospel, Christ clearly implies that a Jew ought to be a much more grateful person, supernaturally, than a Samaritan. Should we not conclude that the true Catholic ought to be much more supernaturally grateful than his good and honest neighbors?

For one thing, we of the faith have the faith to be grateful for. That means that we owe God profound and permanent thanks for the free gift of a very special and obviously salutary general attitude toward the whole sum and substance of human existence. And that means that an authentic Catholic will actually be grateful in a sense not only universal, but perhaps startling. It is hard to see how the Passion of Christ, the Holy Sacrifice of the Mass and the lives of the saints could fail to give any fairly perceptive and moderately reflective Catholic a most wholesome and therapeutic habitual posture toward suffering; to such a degree that the good Catholic might even be grateful for pain, might even refuse to beg God to put an end to his suffering.

The sons and daughters of Holy Mother Church will be wary of regarding themselves as the salt of the earth. Still, our divine Lord made it pretty clear that He, too, expects more of those to whom more has been given.

VINCENT P. MCCORRY, S.J.

FILMS

THE EGYPTIAN is a massive, over-length (exhibitors are already protesting that, unless the film is equipped with an intermission, their popcorn sales will fall off disastrously) recreation, in color and CinemaScope, of the Egypt of thirteen centuries before Christ. The title role (played by Edmund Purdom replacing Marlon Brando who decided at the last minute, shrewdly it would seem, that he wanted no part of the project) is that of a physician, philosopher and natural-born skeptic who experiences a rich and colorful set of ups and downs that, altogether, represent a pretty comprehensive cross section of the epoch.

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aoh (Michael Wilding), he is appointed court physician. Court favor proves to have its traditional uncertainty and presently, in the company of the inevitable faithful comedy-relief servant (Peter Ustinov) he is exiled. Having eventually prospered in far off places, he learns that the Hittites, under the cover of peaceful negotiations, are plotting to invade Egypt. His latent patriotism is aroused and he returns to warn his native land.

He finds that the Pharaoh, who is striving several centuries too soon to live and govern by the golden rule, is totally unreceptive to suggestions for a preventive war. He also learns the secret of his origin: he is the half-brother of the Pharaoh, disposed of at birth by his father's Number One queen (Judith Evelyn). The ambition unleashed by this revelation leads to plotting with the Pharaoh's general (Victor Mature) and counter-plotting with the Pharaoh's cold-blooded sister (Gene Tierney).

But finally the hero, his conscience stirred by the dying Pharaoh's profession of belief in one God, chooses the honorable course which brings about his worldly downfall. In the extra-historical, or amorous, department, the hero becomes involved with a bad woman (Bella Darvi) who ruins him morally and materially and with a good one (Jean Simmons) whose devotion he fails to appreciate until it is too late.

The film is a fairly faithful adaptation of Mika Waltari's novel which, despite dull and ponderous stretches, was absorbing in its extraordinary reconstruction of remote antiquity. On the screen the material faces the additional hazard that a single badly spoken line will break the mood and reduce the story to the level of a high school pageant.

The Egyptian has its share of bad performances and unintentionally funny scenes and an occasional tendency to make box-office hay out of pagan decadence. No doubt it will be enthusiastically, and with some justice, dismembered by the critics. Nevertheless it seemed to me to grind out an adequately convincing and gruesomely illuminating picture of a civilization which did not value the dignity of the individual and to convey quite touchingly one man's faltering search for a better philosophy of life.

(20th Century-Fox)

THE ADVENTURES OF ROBINSON CRUSOE is an extraordinarily felicitous Pathecolor screen version of Dafoe's classic castaway yarn made by a highly unlikely-sounding candidate for the job: Mexican, *avant-garde* director Luis Bunuel. Contrary to expectations, Bunuel's purpose was to

capture the essence of Dafoe—the rolling, almost Biblical prose, the old-fashioned posturing, the growing, solitude-induced madness, the naïveté of the Friday episodes, the horror of the cannibal visitations. All this he has got right and more importantly has made it come to life for the family in an almost indescribably beautiful setting.

(United Artists)
MOIRA WALSH

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In all of the records listed above the sounds are amazingly lifelike. An added interest is that while the song of one bird is in the foreground the sounds of many birds are heard in the background and one has the impression that he is actually in the woods. In all of these records there is a commentator who tells which bird will be heard and also gives a few interesting explanatory words about it.

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these recordings each song is repeated enough times to enable the listener to really learn the call.

The most complete collection of bird songs available on LP records is the two-volume Ficker set containing the songs and calls of more than one hundred birds. Mr. and Mrs. Stillwell, who recorded the songs, take turns in informal and interesting comment.

The Cornell American Bird Songs originally appeared on 78 rpm. records. Popular demand is responsible for their being transferred to LP discs. Only Volume Two is available now, but Volume One will be available next fall. These two volumes also contain songs and calls of more than one hundred birds. They were made by P. P. Kellogg and A. A. Allen, professors at Cornell University. Over sixty of the same birds appear on both the Ficker and Cornell records, but there are enough not duplicated to make serious bird lovers want both sets. One group which is on Volume One of the Cornell series, but does not appear on the Ficker series, is American game birds.

Music and Bird Songs was first presented as an intermission feature on one of the New York Philharmonic-Symphony Orchestra broadcasts. James Fassett, in his genial manner so familiar to the radio audience, discusses the contents of the record. The voices of ten birds and six frogs are presented (taken from Cornell's other records). Interesting things happen to several of these. Through the use of a tape recorder, the speed was slowed to a half, a quarter, and even an eighth of the normal speed, enabling the listener to analyze bird songs which have been lowered by one, two, or even three octaves from their original sound. Prof. Kellogg worked with Mr. Fassett in preparing this interesting combination of science, tape recording tricks and bird and frog voices.

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Voices of the Night presents the sounds of more varieties of frogs and toads than we knew existed. A second surprise comes in hearing their voices, which range from the honking of the bullfrog through barking and snoring sounds to voices resembling crickets and even the peeping of birds. An added value to this record is the availability of Kodachrome slides of most of the species recorded.

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CORRESPONDENCE

Serviceman protests

EDITOR: May I say a few words regarding Sister Rose Carmel's Feature "X" of June 5? Her basic premise is, unfortunately, too well-founded to take issue against. Bread and circuses are becoming more and more the goals for which we strive, but I wish she hadn't singled out the armed forces to illustrate her point. She is inclined to blame the military leaders for approaching young men with a rosy picture of the material rewards of military life, rather than stressing its idealism.

The service, for both officer and enlisted man, is a dedicated life. It offers them no money to speak of and little social life outside of large centers like Washington. The military man expects frequent moving, frequent change of schools (and parishes) and far too little contact with the everyday civilian world. He will be, in many ways, rootless, and in addition, knows he must be ready to give his life when it is needed.

To compensate, the service promises to take as good care of him and his family as is humanly possible—and it does. I'm sure this is what the recruiting officers at Ward High had in mind rather than a nonexistent life of luxury and smart uniforms.

The man in the service learns soon enough that the greatest rewards for his work are intangible. In a sense, the service offers him a far better opportunity to strive for the Christian ideal than many a civilian business where social prominence is the only standard and wealth the primary goal.

FRANK J. PRIAL

U. S. Coast Guard
Aberdeen, Wash.

Union ballots defended

EDITOR: This is what I feel to be a necessary effort to enlighten the "understanding" of Fred J. Graham as he makes comment on "Union strike votes" (AM. 6/26, p. 330) in his letter headed "Union balloting queried" (AM. 8/14).

The coupling of secret union strike votes with the inevitable outcome of "free" voting in Russia is an ill-tempered and poorly informed insinuation which, I am sure, is not characteristic of the fair-play tendencies of the average reader of AMERICA. Mr. Graham should understand that those "various union members" who informed him of what he knows about secret strike balloting in unions belong to a small

portion of union membership who are considered "card holders" as opposed to active unionists.

If the "understanding" of Mr. Graham had ever been widened by the experience of one single, solitary strike of the shortest duration, he would know: 1) the bitter uncertainty of people out of work and with, at best, a small percentage of their usual income; 2) the strain on union leadership in the life-and-death decision of the necessity of the strike; 3) the rapid depletion of union funds and with it of independence of action and bargaining strength, which, at best, can never match that of the employer. Finally, he would realize that union leadership can only have hope of a successful end to a strike if it has been sanctioned by a majority of those participating in the decision to strike through the vote available to all members.

Mr. Graham may well ask himself if there is any better way for union leadership to advance its own aims than by advancing those of the membership. This consideration may explain the relatively low number of strikes in industry in spite of the endless and seemingly inevitable differences between labor and management.

JOSEPH T. PRENTISS

Norwalk, Conn.

Word from "The Word"

EDITOR: Mr. Kirwan is entirely right in taking exception to my inept phrase, "the truly Christian poor" (AM. 8/28, p. 528). The expression was a feeble attempt to exclude, in only a narrow sense, the professional grifter and panhandler, especially of the bibulous variety. I never did get back the two dollars I loaned to a genial Christian in Penn. Station, N. Y. around 1947.

Permit me to take this opportunity to express my really profound gratitude to Mr. Kirwan and all the other faithful readers who have made writing "The Word" the most rewarding task I have known.

VINCENT P. MCCORRY, S.J.
Woodstock, Md.

Oops!

EDITOR: In the Aug. 14 issue of AMERICA it is stated (p. 472) that St. Ignatius Mission is in "eastern" Montana.

St. Ignatius Mission is about 40 miles north of Missoula, which is in western Montana.

NORMA E. SOLMAN
Washington, D. C.